THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI — *March 27, 1945* — VOLUME LXIV - No. 7

Hindu Bible Woman Instructing Two Women for Confirmation (Ambur, India, 1941)

News flash: The death of Captain Mel E. Wertman, chaplain, in an airplane accident was reported during the second week of March from Casa Blanca, Africa.

Correction: The English words of the Confirmation Hymn published on the front cover of the March 13 issue of the LUTHERAN WITNESS, are an original composition by the Rev. M. Ilse, Jr., of Cincinnati, Ohio. — W. G. P.

When the Sunday school of St. Paul's Church, Chicago, Ill. (the Rev. Enno Gahl, pastor), was started in 1918, the Misses Martha J. Voelz, Edna Bartling, and Kathrine Rechlin lent their aid. Recently all three of them completed twenty-seven years of teaching in the Sunday school they helped to found.

Chaplain (Capt.) William G. Mehringer, serving with a tank destroyer battalion of the United States Army in Europe, in January received the commendation of his commanding officer "for his splendid work and his distinctive service in connection with the military operations of this unit."

The Foreign Mission Society, a student organization of about eighty members at Concordia Seminary, St. Louis, Mo., has mapped out for itself an informative, faith-building program to stimulate zeal for Foreign Missions. Recent meetings of the society were addressed by President Louis J. Sieck, the Rev. O. H. Schmidt, Executive Secretary for Foreign Missions, and Missionary Justus P. Kretzmann from Nigeria. Among the society's projects for the current school year is a series of fifteen weekly radio programs over Station KFUO, beginning April 1.

The Foreign Missions Ladies' Aid Society of St. Louis, Mo., at its last meeting resolved to contribute the sum of $200 from its treasury toward the Peace Thankoffering. The fact that a large percentage of the sum gathered will be devoted to missions prompted the action.

The Lutheran High School Delegate Conference, Milwaukee, Wis., at its last meeting received into membership thirteen additional congregations. Fifty-two congregations now hold membership in the conference, which maintains the Milwaukee Lutheran High School.

Our frontispiece shows a little-known feature of our work in India. When sending us the picture, Executive Secretary O. H. Schmidt wrote: "The picture of the dignified and yet friendly looking Bible woman instructing native Indian women may prove of interest to the readers of the WITNESS."

Lt. (j. g.) Frank W. Miller, whose poem "Lines for Arcadia" was published as part of a Christmas greeting by the Walther League last December, has been named assistant navigator of a 14,000-ton ship. He is the son of Dr. Frank B. Miller, Professor of Education and Psychology at Morehead State Teachers College, Morehead, Ky.

A three-year-old mission parish of fifty communicant members, officially known as Christ Ev. Luth. Church of Redlands, Calif., in 1944 brought to the Lord's treasury slightly more than $100 per communicant member for all purposes. $10 per communicant went for outside purposes. Pastor Kurt Brink states that about 25 per cent of the members of the congregation are tithers. To avoid all impression of self-glorification, he closes his remarks with: "Soli Deo gloria!"

The Junior Choir of St. John's Lutheran Church, Racine, Wis., is composed exclusively of students from confirmation through high school. Though the membership naturally changes much from year to year, the choir has done outstanding work under the consecrated direction of Teacher Paul Obst, beautifying the services, and heard frequently in half-hour broadcasts over Station WRJN. Public concerts at Racine and Kenosha drew large appreciative audiences

To meet demands for the Scriptures on the Philippines the American Bible Society has on the press 200,000 Gospels in Tagalog, Ilocano, and Cebuan. As soon as completed, they will be shipped to the islands.

Mrs. Louise Grosse, widow of the sainted Pastor T. Johannes Grosse, was called home early in February in her ninety-fourth year. Her husband, for a time professor at our Teachers' Seminary, Addison, Ill., later became pastor of Zion Congregation, the college church near Addison. For the past twenty-five years Mrs. Grosse made Addison her home.

After being without a Christian day school for seven years, Trinity Lutheran Congregation, Arcadia, Mich., the Rev. M. Sasman, pastor, decided to reopen its school. A canvass of the small community and the surrounding countryside resulted in the enrollment of twenty-four children. After only two and one-half months of school, ten of these children were brought to the Lord in Holy Baptism.

The Ev. Luth. Church of Our Savior at Rochester, N. Y., which recently dedicated its new church, has received a gift of $1,250 from a couple who in their youth received Lutheran training but now belong to the Presbyterian Church. They were impressed by the beauty of the new chapel as well as by the effort which the congregation is putting forth in instructing public school children through released-time religious instruction. Two of the couple's grandsons are enrolled among the 110 pupils in these classes. The Rev. Lyle Halvorson is pastor of Our Savior.

The Rev. Dr. A. Livingston Warnshuis, chairman of the Church Committee on Overseas Relief and Reconstruction for the Federal Council and the Foreign Missions Conference, has been able to make confidential contacts with church leaders in Norway, Finland, Denmark, Holland, Sweden, France, and Germany. In the Baltic countries, according to a statement which the *Lutheran* ascribes to Dr. Warnshuis, the Russians require all citizens to file questionnaires on the basis of which rationing classifications are determined. All Lutheran ministers are placed in the sixth class, which gets no rations at all. G. V. S.

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THE LUTHERAN Witness

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER

Editorial

The Value of Good Schooling

It cannot be denied that there are those who do not appreciate good schools and good teachers. But, after all, there are many who have a sincere and deep appreciation of these. Before me is a letter written by a non-Lutheran to the principal of one of our Lutheran schools. In this letter this man and his wife express their cordial appreciation of the fine training which their child is receiving at the Lutheran school. Enclosed in the letter was a sizable check. Of this check the writers state: "We wish this to be a gift for something that you need in the way of books or equipment which you could not otherwise purchase." We are reporting this because we hope that this zeal will provoke very many.

Luther again and again expressed his high esteem for a good Christian teacher, and admonished all to do their utmost that good Christian schools, in which the Word of God, together with useful secular knowledge, is taught, should be established and maintained. True, not all have the right understanding and the sincere appreciation of what a good Christian school does for our children, but those who have seen the fruit of such training should speak for these institutions and support them according to their ability and opportunity. S.

Demonstrating the Christian Home Life

When you read this item, you will ask yourself, as I did, Why was this never thought of before? Let us give the credit to the program committee of the Freistatt Circuit, which met in conference at Immanuel Lutheran Church in Joplin, Mo., on Feb. 4. Circuit meetings are conferences in which both pastors and laymen participate, and for this particular meeting the general theme was chosen: "Practical Suggestions on Christian Home Life." Probably many a conference has dealt with this subject, but no one (I believe) has ever thought of asking the various congregations represented to give practical demonstrations of what the Christian family life ought to be like. This was done in Joplin. Everything was acted out and presented in dialog or pantomime. The following report of the Western District Supplement is so excellent that all our people should take notice and, where this is feasible, arrange for similar demonstrations.

Faith Lutheran Church of Carthage, Mo., was the first on the program to present a practical demonstration of a family devotion based on some standard devotion book. In this skit the participants endeavored to show what should and what should not take place in a devotion of this kind.

Mrs. A. H. Gebhardt, on behalf of our congregation at Neosho, presented a book review on *Why was I Not Told.* The review was very well presented and stimulated a great deal of interest in this timely book, which can be purchased from our Publishing House.

Trinity Lutheran Church of Freistatt, under the able leadership of Mr. and Mrs. Rottmann, then gave a practical demonstration of a family devotion based on *The Christian Parent* magazine. The Freistatt congregation also demonstrated how a layman might make a sick call on another member of the congregation.

Rev. Paul Von Dielingen, on behalf of Immanuel Church in Joplin, gave a most interesting book review on *Youth Problem No. 1* He pointed out the need of counseling our youth especially in these trying times when child delinquency has become a major problem. It was agreed by all that this book should certainly be in the library of every Christian home.

Rev. John H. Gassner, together with some of his members from Lockwood, demonstrated very ably what should take place when a layman announces his intentions to participate in Holy Communion.

The object of all demonstrations was to place a greater emphasis on the life of the Christian in the home. G.

Our Statistics

At considerable expense the statistics of our Synod are gathered by our statistician and are published in the *Statistical Yearbook.* The last issue of this book, which reports the figures for 1943, contains 261 pages quite closely printed. There have been those who doubted the need or the wisdom of collecting and publishing all this material. They call attention to the fact that David is censured because he numbered Israel (1 Chron. 21:1). However, these objectors forget that David did this when he was puffed up with pride and that something of the spirit of Nebuchadnezzar filled his heart — Nebuchadnezzar, who said: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" Dan. 4:30. Not the gathering of statistics, but the pride of David's heart was sinful and is to be condemned.

God Himself has again and again gathered statistics and published them in Holy Writ. We are told, for instance, that all the souls of Israel who entered Egypt amounted to threescore and ten, Gen. 46:27. Again, the Lord informs us that after more than four hundred years, when the Israelites left Egypt, there were 600,000 men, besides the children. The Book of Numbers is to a large extent a book of statistics. In the New Testament we have statistics again and again. There were twelve Apostles, there were seventy disciples, whom the Lord sent out "two and two before His face into every place whither He Himself would come," Luke 10:1. We are told that on Pentecost about three thousand souls were added to the Church. Again we are told that the church at Jerusalem increased to the number of about five thousand, Acts 4:4.

True, our sinful heart is always prone to pride. Growth and increasing numbers may tempt us to become proud, but that does not make the recording of these figures sinful.

Tell me, which blessing of God cannot be abused and has not been abused? Even the precious words of the Bible are wrested by unlearned and unstable men unto their own destruction, 2 Pet. 3:16. We should beware of pride, but we should also be on our guard against sinful discouragement.

Finally, the gathering and publishing of statistics is not only permitted, it is necessary in order that all things may be done decently and in order, 1 Cor. 14:40. S.

A "New" Heresy

Alvin Boyd Kuhn has written a book which he wishes to sell. He claims to be the first man who has discovered the true meaning of the Bible. He insists that he has pierced through the "literal and historic veils of the Sacred Scriptures to their deeper spiritual meanings." In order to recommend him to the people, his publisher reveals that he comes from a farmhouse in Southern Pennsylvania. He informs us that he has been destined by God "to unravel the tangle of riddles that held the whole theological world in darkness for two thousand years." In his advertisement we read that "the whole field of Biblical and theological mystery, bizarre, irrational, accepted in some mystical sense without comprehension, would be left to him to divine and rightly interpret."

What about these superlative claims? In the first place, we ought to note one fact which stamps this whole undertaking as Satanic, namely, that the mystical allegorical explanation of the miraculous occurrences related in Holy Scripture is not at all new, but has been tried by any number of perverters of the Bible. During the first centuries of the Christian era many devoted themselves to this very thing. Even some of the Fathers of those early centuries were infected by the fanaticism. Swedenborg (about 1750) published the most complete system of this brand of misinterpretation of Holy Writ.

In the second place, Mr. Kuhn's undertaking again illustrates that old truth that nothing is so foolish but someone will teach it with gravity and confidence. For centuries the Roman Pope has taught that no one but he can properly understand and authoritatively explain the Bible. The Lutheran Church has taught us that there is no clearer book in this world than the Bible. True, there are some things in it hard to understand — remember, *some* things. They are there to prevent us from becoming weary of study, they are to incite us to continue to search. But those things which we need for our faith, hope, and love are so clearly expressed in Holy Writ that even our children learn them quickly.

In the third place, such heresies as this of Mr. Kuhn's should move us to read what St. Paul wrote to the Thessalonians: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie," 2 Thess. 2:10, 11.

And, finally, we should daily pray: "Thy Word is a Lamp unto my feet and a Light unto my path. I have sworn, and I will perform it, that I will keep Thy righteous judgments," Ps. 119:105, 106. S.

The Bible in Soviet Russia

We sometimes are asked what the prospects might be of missionary work in Russia after the end of the war. The American Bible Society receives from time to time letters inquiring concerning the standing of various organizations purporting to be engaged in supplying or preparing to supply Scriptures to Christians in Russia. We are watching the situation in respect to Russia and the Bible with the most eager and careful attention, and we have been assured that the American Bible Society and the British and Foreign Bible Society, the organizations which have in the past been most active in the supply of Russian Scriptures, are keeping in touch with the situation. But in a recent release from the Bible House in New York we find that no evidence has been found so far by either society that Scriptures can be shipped into Russia, nor any clear indication that aid, financial or otherwise, will be welcomed. "There are possibilities that it might be resented. Upon the possibility of aid the societies initiated careful inquiry a number of weeks ago, to which response is not yet in hand."

When the Moscow government opens the door to the printed Bible (and, let us add, to Protestant missionaries), we shall lose no time in informing our readers. Meanwhile they should be skeptical regarding the claims of individuals or organizations who are engaged in collecting money for sending Bibles to Russia. G.

Meeting the Knights in the Newspapers

The reference is to the articles on Roman Catholic doctrine which the Knights of Columbus are publishing in the Sunday papers. This is an ambitious program of publicity, encompassing the Sunday papers in about 150 American cities. In two cities, Fort Wayne and Saint Louis, our laymen have taken up this challenge and are publishing in comparable position, sometimes it happens to be an adjoining column, positive statements of Lutheran truth, setting forth the Biblical position in contrast to the Roman dogma, but without mention of the Catholic Church. Interested laymen in our Fort Wayne churches are supplying the funds. The articles are appearing each Wednesday and are sponsored by the Fort Wayne Lutheran Pastoral Conference. We have seen three of these advertisements, entitled "God Speaks to Man in the Bible," "Thou Shalt Worship the Lord Thy God," and "The Meaning of Lent."

In St. Louis the cudgels have been taken up by the Lutheran Publicity Organization, made up of laymen of our congregations in that area. Their work has the support of the General Vestry of our St. Louis churches, and the advertisements published in the Sunday papers have occasioned an immense amount of discussion. The Reverend Karl Kurth, President of the Lutheran Publicity Organization, announces that the project is costing about $175 a week, and the organization has issued an appeal for 5,000 new members.

We believe that these laymen's groups are performing an important and necessary work. Pastor Edwin W. David of Fort Wayne writes: "What a wonderful step forward in our Church if such articles as these could be syndicated and made available to all who would want to get them into local papers! How about our A. L. P. B., or maybe we need another group such as 'The Lutheran Reply.' We must do something!" G.

Profanity in High Places

According to a long-established custom, the House of Representatives had read on February 22d the *Farewell Address* of George Washington. It was read by the Hon. Marion T. Bennett, a member from Missouri, immediately after roll call. In it the Father of our Country wrote:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who would labor to subvert those great pillars of human happiness."

In a few minutes after these words had fallen from the lips of Mr. Bennett on the ears of the members of the House, Congressman Frank E. Hook called a fellow member "A —— —— liar." The official reporter of House proceedings took these words in his shorthand notes. Mr. Hook denied that he used them. The House soon adjourned in confusion. On February 23 Hook made a brief expression of regret in which he did not admit the use of the words. The House expunged from its printed journal the profane words of Hook. The incident created quite a stir in inner circles, and an effort has been made to gain a country-wide resolution of protest to the House of Representatives.

The incident reminds one of the profane exclamation of President Roosevelt, widely quoted at the time, when he cast his ballot in the presidential election and found that some part of the mechanics in the voting machine was out of order. Much publicity was given at the time to resolutions of protest adopted by a California Conference of Protestant clergymen and to the reply of President Roosevelt in which denial was made of having used the name of God in this connection. The explanation which the President gave to the press certainly demonstrated that our leaders are still sensitive to criticism in the matter of using the name of God in vain. But while it requires little courage to send letters of protest to high officials when they permit themselves to use profane language, it takes courage of a high order to inform those with whom we have personal dealings that their misuse of the divine name is distasteful to us. We are thinking of the soldier lad who heard his buddy misuse the name of Jesus Christ and rebuked him with the remark: "What makes you drag into the dirt the name of the best Friend I have on earth?" G.

Religious Unionism Gets Two Body Blows

One might say a hay-maker to the chin followed by a fast one in the midriff. We refer to the recent criticism of joint Protestant-Catholic-Jewish programs of service coming from such widely separated areas as the *Christian Century* magazine and a letter from Archbishop McNicholas, of Cincinnati. The *Christian Century* some months ago pointed out that in this mixture of religions the Protestant Church is always the loser, while the Jews are always the winners; since Christians will invariably water down their religious expressions lest they hurt the feelings of the Jew, who (we are using our own language, not quoting now) to this day hates Jesus Christ.

The letter addressed to the Catholic Archdiocese of Cincinnati instructed the priests that "Catholics should not participate in any public presentation with members of other faiths under the auspices of religion." This letter claims for the Catholic Church that it is the divinely organized religion and makes the Pope the one authority which may authorize conferences of a public character with those who are not members of the Catholic faith. Aside from this, the letter presents a line of reasoning against "interfaith conferences" between Catholics, Jews, and Protestants which we can readily subscribe to. As for instance:

"1. Catholics should not participate in conferences with those of other faiths under the auspices of religion.

"3. Catholics will gladly meet with citizens of all faiths in our community under the auspices of civil authority. We, as a body of Catholics, wish to make contacts with all our fellow citizens. We are anxious to promote good will; we wholeheartedly condemn bigotry in every form, as well as every evidence of hostility shown to individuals or groups because of race, or color, or religion. In a word, we stand for the dignity of every human person which bears the impress of God, its Creator.

"4. Catholics should not participate in any public presentation with members of other faiths under the auspices of religion. The Catholic Church cannot give the impression that one religion is as good as another or that she must strive with those of other faiths for a common denominator in religion. This attempt would give the faithful the impression that basically and essentially different religions are the same.

"5. Catholics as individuals who are well informed in their faith are free to be members of a joint conference, provided there is no official recognition given to this conference by other faiths. When action is taken as a result of such a conference, it must be an independent action on the part of Catholics.

"6. Social and civic organizations which wish to promote the acceptance of a personal omnipotent God and the supremacy of the moral law in civic and social life can count on the cooperation of our Catholic people in a joint action."

In reply to this protest, a statement was issued by the director of the National Conference of Christians and Jews, asserting that the National Conference is "a civic, not a religious organization, does not have and does not seek official endorsement from any religious body," — thereby evading the issue. Its claim that the National Conference "operates purely on the patriotic level of good citizenship" is simply not true. Its meetings are commonly opened and closed with prayers, and the religious note prevails throughout the discussions. It is a regrettable fact that ministers of the United Lutheran Church have taken part not only in these semiracial, semireligious interfaith meetings, but in religious services in which, to the disgrace of the Protestant and Lutheran name, prayers were spoken and addresses made by a Lutheran minister and a Jewish rabbi. G.

Co-operation in God's Army

This is not a novel subject, but it is one that must be constantly kept in mind by all who are serving under the Captain of our salvation. In the Church any number of persons, in any number of offices, are at work. Is each working in harmony with the other, or are there those who are laboring at cross-purposes, without proper regard for the efforts of others? There is the pastor, the teacher, the deacon, the officer of the ladies' aid, the sexton, the editor of the church paper, the contributor to the church paper, the publishers of the Church's literature, the officer of Synod, and any number of others — all these should not only be working, but they should so labor as to properly co-operate and support each other. We shall not stop to speak at length about the wonderful co-operation of air, naval, tank, and infantry divisions of the Government's forces. To obtain best results, there must be proper collaboration between all these. The Church is also waging a war, namely, against the forces of evil. We are attacking the foe in order to release those whom Satan is holding in shameful bondage. It is a sad waste of time, money, and manpower to fail to integrate correctly all efforts of all workers.

More than that, God requires this co-operation. Saint Paul repeatedly refers to this intelligent and harmonious collaboration. In the 12th chapter of his First Epistle to the Corinthians Paul explains all this at some length. In the third chapter of this same Epistle he points out the necessary co-operation which should be maintained between workers: "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" 1 Cor. 3:3. Again he writes: "If any man seem to be contentious, we have no such custom, neither the churches of God," 1 Cor. 11:16.

There is need to repeat all this. Every worker should daily remain conscious of his or her duty to labor not only with diligence, but also with proper regard for preserving unity of effort and for avoiding collisions. S.

Easter – A Chapel Talk

"But now is Christ risen from the dead." 1 Cor. 15:20

By THEODORE HOYER, St. Louis, Mo.

In the whole Bible there is nothing that may be slighted or entirely neglected; it is all divine truth. Yet it is also true that not everything in the Bible is of equal importance. It is certainly of more importance to us to know what the Bible says of Jesus Christ than to know what the Bible says of Doeg. And so there are certain high points in the life of Christ that are of pre-eminent importance; such are the birth and the death of Christ; and such is, above all, the resurrection of Christ; for whoever denies that, cannot understand what the birth and death of Christ mean; he cannot have any true conception of the entire life of Christ. The resurrection presupposes the birth, the passion, and the death of Christ. So we may say that the resurrection of Christ is the keystone of our Christian faith.

The meaning of the Easter tidings may be summed up in the angel's message: "Fear not ye; Jesus is risen." Now, there are really only two things that we have cause to fear: Death and sin, the sting of death. What is the meaning of the resurrection with respect to these two causes of fear and terror?

All our sins were laid on Jesus, that He should pay them; that is the message of Good Friday. The whole Bible is one unit in this testimony. "The Lord hath laid on Him the iniquity of us all," said Isaiah. And John the Baptist pointed his finger at Him and said, "Behold the Lamb of God, that taketh away the sin of the world." There remained two questions: Could He pay, and did He pay our debt?

He claimed that He could pay because He was the Son of God. There can be no doubt about that; from His first recorded word in the Temple to His last word on the Cross that claim runs through all His life; and in connection with it the prophecy that He would indeed lose His life, but would rise again. If He is not risen, if the grave still holds Him and the Syrian stars look down upon His grave, as a modern poet tells us in his dainty English, what then? Talk all you please about the pure morality of His life, His noble and lofty teaching, and all the rest of it; take away the resurrection, and what remains? Then the Jews were right when they said to Pilate, "That *deceiver* said, After three days I will rise again"; right when they said, "Ye have heard His *blasphemy:* He has made Himself the Son of God." Then He is nothing but a man, and a bad man at that, a deceiver. I know it sounds like blasphemy; but what's the use of mincing words; it's the fact. Then He could not pay for His own sins, let alone ours. Then Christianity is nothing but a vast humbug. — But "now is Christ risen from the dead" and "declared to be the Son of God with power by the resurrection from the dead." That is the rock on which our faith rests; He is the Son of God; He could pay for our sins.

Did he pay? How He paid we learn on Good Friday. By His holy life He did for us what we should have done and could not do; He fulfilled the divine Law. By His suffering and death He bore the punishment we had deserved by breaking the Law. In the end He said: "It is finished!" And they laid His body away in Joseph's grave. But was it finished? Did He pay our debt? He worked at it thirty-three years; He gave all He had, His life. Was it enough? Where's our receipt? Here it is: "Now is Christ risen from the dead." "Christ was delivered for our offenses, and raised again for our justification." God dismissed our Bondsman, our Substitute; our debt is paid; sin is no more.

And death? Death is the surest thing in the world. All men know that they must die And yet, though countless billions have died, death is as much a mystery as it was six thousand years ago. What death is and what follows after death, these are questions which no human lexicon can answer. Only the Christian knows that death is the entrance to another life. And on what does he base this conviction? Solely and alone on Christ's resurrection, and on His promise: "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live." Now if Christ were dead, how could He raise the dead. Then there is no resurrection. And then we are of all men most miserable; then the man of the world is far better off; he at least has something of this life, and he expects nothing of the next. So if our hope in Christ does not extend beyond the grave, we are of all men most miserable. Then death is a terror. The grave breathes nothing but decay and corruption; worms destroy the body, and that's the end of it. Then all the inscriptions we put on our tombstones are nothing but a pious fraud. Then the only truthful inscription over the cemetery gate is: "All hope abandon, ye who enter in."

But "now is Christ risen from the dead." So there is a resurrection. And He has said, "Because I live, ye shall live also." Will He keep His word? Well, He kept it on that day, and seal and stone and watch could not keep Him. He will not fail us on that day. So that angel on Easter morning has rolled the stone from our grave, and behold, the old things have passed away; all things have become new. Our graves are couches where sleeps the weary body; our graveyards are cemeteries, sleeping places. He who sleeps will awake again; he sleeps while it is night; he awakes when the morning dawns. So we will rise again and, like Him, on the third day; the first day is our day of preparation, when we labor and suffer and die with Him; the second day is the sabbath, when we rest with Him in the grave; and on the third day we rise with Him to eternal life.

Now quakes the earth and, bursting
Death's rocky gates ajar,
Sees Jesus rise in glory,
Bright Easter's Morning Star.
The hosts of hell are vanquished
This glorious Easter Day;
From all dark graves of sorrow
He'll roll the stones away.

Is weak thy faith, art doubting,
Art thou so full of fears?
Haste thee to Joseph's garden,
See Mary dry her tears.
He is the Friend of sinners,
Though great His majesty;
He all thy fears will conquer;
He'll roll the stones away.

F. W. HERZBERGER

The New World of Tomorrow

By DR. A. L. WARNSHUIS, New York City

(EDITORIAL NOTE: Dr. Warnshuis looks back on more than forty years of experience in foreign mission work and is one of the most profound students of the international aspects of missions. In the article printed below, he presents a thoughtful analysis of an immense subject. Our readers will disagree with sentiments expressing the Reformed Church viewpoint on some of the matters touched upon and may not accept every political judgment, but the article is thought-provoking and, in our opinion, places the proper rating on the opportunities of Christianity in the new world of tomorrow.)

I know the value of the report of a man who has spent a few weeks in Europe. What I am going to write are not my own words. I shall try to repeat as accurately as possible what was said to me by men who live in Europe and who are the most competent observers among the leaders of the Christian churches. I spent almost four weeks with Dr. Visser 't Hooft, the secretary of the proposed World Council of Churches, who has been constantly in touch with people in almost all the European countries and who had just spent three weeks in France, Belgium, and Holland. I was with Pastor Boegner almost every day for a week. I received a full report from Dr. Ehremstrom, who had spent over two months in Sweden and Finland, and who had conferred with Danish and Norwegian church leaders in Stockholm. I cannot now give you the long list of all the men and women whose testimony I obtained. But as I write, I am trying to think of what they would say to you.

Life in an Illegal, Unmoral World

I have been with people who have been living in a world governed by demonic powers: no law, no justice, no security was left for any man. They lived in a completely arbitrary world. Moreover, in that world of terror their basic beliefs and principles were attacked. You need not spend any time in telling European people of the evils of a deified nation-state. I fear it is impossible to make real to you the experience they have endured.

I have been with people who have been active in the Resistance (spelled with a capital *R*). For years they have lived in an illegal, unmoral world. Perhaps they began by hiding a few Jewish children; then they lied to cover that secret. Then they falsified papers and documents to protect themselves. As they said, once you begin to do illegal things, you must go farther and farther in illegalities to cover up what you have previously done.

Resistance in a totally arbitrary world justifies any means to which you may resort to accomplish your purpose. You lie, you steal, you shoot, whenever necessary, out of loyalty to the basic principles of justice and freedom.

These people, burning with indignation at conquest and oppression, most deeply dissatisfied with prewar conditions, have now no desire to be paid off in the small change of political maneuvering. When some of their leaders now accept office in the government, their former fellows think of them as having gone over to the old men and as traitors to Resistance.

Let nobody fool you by suggesting that this is communistic plotting — in Greece or in France — or in Belgium or Holland. These people with burning convictions for which they have risked their lives, having shared a selfless comradeship, are in earnest in making a new approach to government. There is often ruthless revenge on those who have collaborated with the enmey. There is rebellion against any mere return to the past.

For a while, life in the liberated countries may be riskier than it was even under the Nazi regime. There will certainly be strain and tension and strife, and that must not suprise or discourage us. There is hope in the groups that with patience and tenacity are striving to reestablish order while reconstructing their economic and political life.

The agony of mind and soul of many involved in the Resistance cannot be imagined. It is often ten times worse than the physical suffering endured. To them our discussions seem meaningless, our philosophizing irrelevant and purposeless. The problem of reconciling Christian morality with their urgent duty as members of the liberation movement is almost insolvable, and either to abandon morality or fail in duty is equally impossible.

No Sob Story

What of the churches in Europe? I bring back not any sob story appealing for your pity. The churches are full of joy and courage and hope, for they have been awakened to renewed life and to active service. I was told that we have never had in America such keen, alert, active, aggressive "social gospelers" as are now in the Lutheran churches of Denmark and Norway.

Before the war these churches for the most part were on the periphery of life. They were an appendix to what was happening in political and national life. The clergy were concerned with the inner religious life of the people and with their heavenly destiny. One of the leaders of the Church in Holland, distressed by the conservatism, the party quarrels, and the impotence of the Church, said in 1939: "We fear a catastrophe may be the last means in God's hands to bring about the reformation that is needed." Those were prophetic words that are being fulfilled.

Sole Defenders of the Persecuted

The churches became the voice of the free spirit of the people. The pulpit and the sermon were the only uncensored forum of the people. The churches discovered that they have a message to proclaim to state and nation. They became the conscience of the nation and frankly outspoken in condemnation of wrong. For a long time the churches have not been that, and their silence has been one of the causes for the present disorder.

This change has not happened all at once. At first the voice was somewhat hesitating. But gradually, not always consistently but with increasing boldness the churches spoke. They protested against the treatment of the Jews, against forced deportation, against educational policies and programs, against sterilization practices, and finally against the Nazi principle and philosophy, and the forceful imposition of them upon the people. The churches took upon themselves to be the opposition to those who wanted to destroy the basis of life.

To understand this, we must remember that their public statements were made at a time when only one opinion was tolerated in public life, and when there was room for only one conception of life, and that every word that did not conform had the effect of a bomb. In a totalitarian regime the churches, in spite of all the risks, were the only homes of spiritual liberty and the only defenders of the persecuted and the oppressed.

The Church was not directly attacked. Of its own will it took the offensive. In Germany the Nazi regime endeavored to incorporate the Church in its system and make it a docile instrument of National Socialist propaganda and education. There the Confesional Church had to defend itself. In the occupied countries the indirect method was adopted, and the Church was ignored or removed as far as possible from the affairs of the world. By paying the price of accepting a passive role the Church might have bought a long period of quiet. It withstood that temptation, and when it became plain that the laws of God were being systematically broken in the life of the state and the people, the Church opened the attack.

In a totalitarian situation the Church cannot keep out of the fight. There can be no neutrality. The Church must make up its mind as to where it stands, and it must translate principles into action. In Holland we now read in the controlled press the complaints of the regime against the persecution of itself at the hands of the Church, which has stirred up public opinion in opposition to National Socialism.

The Center of Life

So the churches with an awakened consciousness of responsibility for the community and the nation have become the center of life. Constructive forces are grouping themselves around these protesting churches. The evangelistic oppor-

tunity of the churches is exceedingly great. Church attendance in Holland has doubled.

This is not a mere emotional revival that will not last long. Neither is it the result of a mere process in which the Church has been shaken by outside forces. The Church is not made by its environment. The Church grows truly and strongly by the development of its own inner life. This awakening is characterized by a renewed interest in the Bible, not merely a theology of Biblical realism, but the standard for everyday living.

This courageous testimony of the churches springs from their discovery that Christ reigns, not that He will reign. He reigns now. He is today the King of Kings. History is in the hands of the invisible Lord. Hitler does not know it. The world does not know it. The Church knows that there is One who is stronger than the *Fuehrer*.

This is no longer a hypothetical possibility nor a millennial hope, but a basic certainty. The struggle of the Church with the occupying powers appears to be one that has the characteristic features of a conflict between two powers which by their very nature are unable to come to an understanding. Outwardly it seems a very human struggle. But something else appears — a "Third" enters the contest.

The true and real significance of what is happening is what God says through, sometimes in spite of, the churches. This is the rediscovery of the Church as the body of Christ in the midst of a hostile or indifferent environment. The realization of this fact made it possible and indeed inevitable that the Church should speak out and become the leader in protesting against the evil that it saw in the state. It did this not in general terms but in specific manner in concrete issues. This made the Church the backbone of the Resistance. The Church has had a sense of superiority because it possessed knowledge of a secret, the universal lordship of Christ. This knowledge has given the Church a courage that will accept no compromise nor any separation of religion and politics or any divorce between the spiritual life and our material society.

European Christians Look to Us

Now — what do they expect of us?

Do you think for a moment that they can understand how we can remain in any way aloof from this struggle? They could not do so even when home and family and possessions and life itself were endangered by engaging in the fight. They ask most earnestly — first, for the sympathetic understanding of their struggle to maintain God's laws in opposition to the demonic forces that oppressed them; and then they pray earnestly that the American churches may with equal courage and faithfulness observe and obey the teachings and commandments of God and with boldness testify to them in relation to all national and international affairs. In a word, they hope we may have the courage to get into the arena and to fight.

Repeatedly different people asked me why we in America continued to talk about the Europe that was and do not try to see the Europe that is. Several times it was said to me: National Socialism is dead, and Hitler is a corpse. (The latter term was not meant literally.) The Zurich newspaper in December printed an editorial showing that Hitler had not exercised any authority after July 20, 1944.

Fear of the United States

What, then, are some of the issues about which we should be concerned now? I found two great fears in Europe. The first is the fear of the United States. How are we going to use our overwhelmingly great power? For ourselves only or for the world? Isolationism may be dying, but is this going to be the American Century? I heard little discussion of the Dumbarton Oaks proposals but a good deal about the Aviation Conference in Chicago. Is this to be a world in which we insist upon free enterprise in order that our experience and resources and power may be predominant? America's economic imperialism is what Europe fears.

Fear of Russia

The second great fear that I found in Europe is Rusia. I heard little or nothing about Communism, and that to some extent is an outmoded issue. It is Russia as a nation-state and its imperialism that is feared. What has already happened in the Baltic nations is a fearful story. I was told that 600,000 of these people, 400,000 being Protestant church people, have fled before the advancing Russian armies into Germany, where they are now stateless refugees. If the western boundary of Poland is to be the river Oder, it will mean the evacuation of what is a Protestant section of Germany.

I have brought a special appeal from Finland, where the harsh armistice and internal conditions mean the sovietizing of that country. The soviet government's treatment of the Russian Church is considered to be wholly opportunistic. Seeing what is being done to the evangelical churches and clergy in the Baltic States, where they are being starved to death, they ask whether there is any hope for religious freedom in Finland, and further they ask whether the American churches are concerned about that.

So again I have brought home another appeal from Hungary, where 25 per cent of the people are Protestant Christians, 50 per cent being Roman Catholics, 20 per cent belonging to the Orthodox Church, and the remaining 5 per cent being Jews and others. Is there to be any freedom there? We are glad to note that the Soviet government has publicly announced that its policy will be not to interfere in the internal affairs of these countries that in their external relations are being brought within the Soviet orbit of control. But the fear persists, and we ought to be concerned about this great issue and do everything that is right and possible in re-enforcing the Soviet promise of noninterference in domestic affairs.

It is impossible now to say more about the problems of Resistance and the re-establishment of orderly government in the liberated countries. I cannot now speak openly about Germany.

A Call to American Christians

So, I repeat, the European churches ask us to try to understand their situation and to associate ourselves with them in their struggle. Will we urge our Government to enter the arena and to battle there for principles and action that we believe to be based upon the commands of God?

Europe seems sometimes to me to be the New World. I have come home to what is now the Old World. The New World is not yet fully formed. There is strain and tension and strife there. Chaos to some extent prevails, but the Spirit of God is brooding over it.

"The Church is called to live and give life in this war-torn world." So we said in the Madras Conference. The Church in Europe is awakening to that great calling.

May God awaken the churches in America!

Books for Prisoners of War
A Card of Thanks

Lutheran Commission for Prisoners of War

MY DEAR SIR:

Words fail me to express my gratitude for your Christian charity, kindness, and generosity in sending the books for the German prisoners. Perhaps you will never know the joy that you brought into the lives of thousands of men who are homesick in a spiritual sense, sad, and having the sense that they have no friends. Your act of charity is a clear proof that practical Christianity is not dead. These men, taught the tenets of their faith back in their home country, now have something to remind them that Christianity is a doctrine of love and not of hate. When they again return to their fatherland, they will know that their God is far more important than any material lust for power there may have been.

Unfortunately, by the rules of censorship I am not permitted to tell you the number of men who have received your books, but I may say that I had them distributed among your co-religionists in six different camps.

Best wishes for the choicest blessings of the divine Master.

CHAPLAIN MAURICE F. IMHOFF

For Christ and Country – Items of Interest from Many War Areas

With the Fifth Army

Tonight I received the Sept. 26 issue of the LUTHERAN WITNESS and just finished reading it from cover to cover.

Because of the scarcity of worship opportunities overseas and the privilege of hearing the Gospel preached as we know it in our Synod, the doctrinal subjects that are printed in the WITNESS are very much appreciated by men, officers, and others of our Church away from home. It is not that we do not have the opportunity of hearing services or attending some, but the fact that in many cases we do not have the privilege of hearing chaplains of our own faith. This of course cannot be helped, and we appreciate why, for we know our men cannot be served in every spot over the world.

Since opportunities are so many now for pastors in our church work the world over, where are all the pastors going to come from? Train laymen to help? After the last war so many people thought that the world would turn back to religion, but they were disappointed. If the mental processes of most men in high and low stations of life both in the home front and in the services do not change (and why should they, with a social gospel being preached?), we may not see any change after this war. What has been said in some fall issue of the *Saturday Evening Post* and in a copy of *Time* or *Newsweek* during the summer months about conditions here in Italy after the "liberation" (that word is most distasteful to most men in Italy) of Rome tells the truth, but more could be told. May the Holy Spirit guide our Church in coming years! Without the Spirit's help you editors could never do your numerous tasks.

A Subscriber in the
Apennine Mountains of Northern Italy

Learning to Appreciate the Bible in a Trench

DEAR REV. POELLOT:

I am sitting in my slit trench, protected from the rain by a shelter half spread over the top of the trench. Out in front of me our airplanes are dive-bombing and straffing any sort of military targets and objectives they can find before our lines. Once in a while an enemy artillery or mortar shell lands close by with an earth-shaking and deafening roar, while behind me our own artillery is spitting out death and destruction at a steady and unremitting rate.

The setting in which I am writing this letter to you, strange though it may seem, is the same one in which I have my "altar" before which I approach God in prayer. And believe me when I say that I never knew God before as I know Him now. I didn't know what power and comfort there is in prayer until I got over here. Besides facing the dangers that are constantly around us here on the Continent, at least five times I have miraculously escaped death or grave harm only through the intervention of God. These incidents have caused me to know and appreciate the real meaning of such Bible passages as verses 7 and 11 and 12 of the 91st Psalm and so many other like passages. I draw special comfort from Psalms 23, 46, 91, and 121. It almost seems that each time I read any portion of the Bible now my eyes and mind are opened to a new understanding of its meaning. It's remarkable how *apropos* all the passages are to the present situation. I can never thank God enough for the faith and trust He has graciously permitted me to have in Him. That faith is the only thing that is seeing me through now. And all of my prayers end with the request that God mercifully permit this conflict to come to an end soon.

Sincerely,
ERIC ROBERT

(Less than a month later, Eric was killed in action in Normandy. When in 1942 he entered the service, he was president of the Lone Star District of the Walther League.)

Fifth Army Chaplain is Interviewed

When chaplains are spoken of now and after the war, men of the 349th Infantry Regiment will remember the outstanding work done by twice-decorated Captain Oscar H. Reinboth of Seward, Nebr., holder of the Bronze Star and Oak Leaf Cluster.

Having more than 250 days of combat time on the Fifth Army front in Italy, Chaplain Reinboth has spent every day with one of his frontline companies or battalions, caring for the spiritual needs of the fighting men and helping them in every possible way.

"I have never met a man at the front who openly disclaimed religion of God," he said. Men look to the Lord for satisfaction, guidance, and consolation in times of need. And never in their lives will they find a greater need for the Lord's guidance than in combat with the enemy."

With the 88th Infantry Division since its activation in July, 1942, the Lutheran chaplain has made various observations concerning the spiritual life and needs of the fighting man. Evidence of how some men react come to light after they have been wounded, Reinboth pointed out. Everything they have done wrong seems to pop into their minds, and they want to tell it to the chaplain. Thus, during a drive the chaplain usually remains with the medical aid men, helping them and at the same time talking to the wounded and comforting them as much as possible.

Chaplain Reinboth played the part of the "picture poster" chaplain last July 13, when his 2d Battalion suffered innumerable casualties on "Bloody Knob" near Volterra. Accompanying a doctor and an aid man, he went forward into a hail of mortar, artillery, and small-arms fire, directly under enemy observation, to evacuate the wounded. Gathering the wounded and evacuating them by jeep as soon as possible, Chaplain Reinboth went from foxhole to foxhole while waiting for the return of the vehicle, talking to the men, making them as comfortable as possible, and praying for and with them. He remained under the fire until the last man was evacuated. As the Germans threw airbursts overhead, Reinboth continued to pray for men of all faiths.

Being a combat chaplain is not the only work of the foxhole minister. It is a policy that within 48 hours after it has been verified that a man has been killed in action, the chaplain will write a letter to his next of kin, notifying them of the death and verifying the report. If the recipient replies and requests further details, the chaplain answers with the information he is able to obtain.

Men injured in combat usually do not feel they have been mistreated, Reinboth opined, and they do not feel bitter toward religion or toward their comrades.

Last spring Chaplain Reinboth startled parts of the world, and even drew comment in the British Parliament, because he presented an Easter service to the 349th and also addressed the Germans in their own language by way of a loud speaker set up on the front.

In June, Chaplain Reinboth received the Bronze Star for meritorious service in his outstanding work of bringing spiritual comfort to the infantrymen. He received a cluster to the Bronze Star for his heroic action on July 13, near Volterra, when he so courageously cared for the wounded soldiers on "Bloody Knob."

(Passed by Field Press Censors)

Soldier Inscribes a Hymnal

A soldier wrote the following statement on the flyleaf of a hymnal in Messiah Lutheran Church, Columbia, S. C.:

"I thank God for having decided to attend services at this church. It's the first time I ever went to God's house. I have lost three brothers in this war. I, too, shall be in combat. Something told me that I should try going to God's house. It was there I found the one thing that has made me spiritually happy. In darkest hours I can now turn to God. He has made me a Christian. Although I may never return, I shall always be thankful to you for showing me the way to Christ.

"A soldier who has found his Savior.
"God willing, I shall return."

The author of this statement is not known to us, nor do we know when this was written, nor is it necessary that we know; but God knows, and we are thankful that the Holy Spirit guided our feeble efforts to accomplish the faith that prompted the author to write these words in the back of this hymnal.

GEO. MCREE, *Pastor*
Messiah Lutheran Church
Columbia, S. C.

We Are the Ones

Again the flowers bloom around the tomb
Of Jesus, and His radiant angels sing,
"He lives!" A joy immeasurable to bring
To those who stood beneath the Cross in gloom.

We are the ones who stood beneath the Cross
While nails were pressed the deeper by our sin,
And now we, too, rejoice, through Him to win
Eternal life; death brings no lasting loss.

We are the ones to spread the story
Until His love finds haven in each heart.
He shed His blood for all and will impart
His marvelous grace and endless glory.

M. K. WEICHEL
Elmira, Ontario, Canada

Light for the Blind

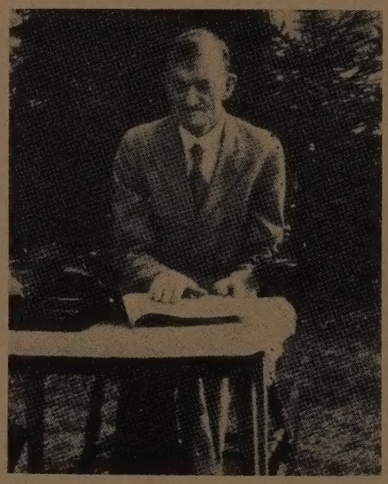
By O. C. SCHROEDER, Chicago

Yesterday a blind man sent us his picture, enclosing the following statement: "You can see this picture of me, but I cannot; for I am blind and also deaf." This man, however, in spite of his double affliction, is not cut off from all intellectual and spiritual contacts; for he has learned to read with his fingertips. As a matter of public policy and private right the State gives all blind the same opportunity to learn. Inability to read has been the greatest handicap of the blind in the past. With the invention of embossed type, opportunity for enlightenment has been given to the blind. Prior to 1830 it was correctly stated of the blind that "they were found moping in hidden corners or degraded by the wayside or vegetating in almshouses." All this has been changed by the invention of embossed types of printing for the blind.

The Christian Church needs to grasp this opportunity to bring to the blind the glorious Gospel of God's redeeming grace by means of the printed word. At present our Mission for the Blind serves approximately 6,000 blind in the United States and 32 foreign countries. There are, however, more than 200,000 blind in the United States alone. Owing to the character of our work, we are not limited to the United States. We may send embossed literature to the blind all over the world. After the war ends, we shall receive requests from many war-blinded soldiers throughout the world; they are especially in need of spiritual guidance and comfort. At a meeting in Chicago a war-blinded soldier told us that the loss of sight to an adult is such a terrific impact on his morale that he needs every possible assistance to give him courage and patience to carry on. It is also a well-known fact that teachers of adult blind experience their greatest difficulty in reviving the spirits and courage of their pupils. The Gospel of Jesus, which we bring to the blind in our literature, is most helpful in restoring their courage and Christian hope for better things to come.

Many letters from our readers assure us that the subject matter of our periodicals and books is invariably instructive and helpful and that the blind need this spiritual food very much. A pastor recently told us: "My blind friend has been reading your Lutheran magazine. He asked me to express to you his deep appreciation. The periodical has cheered him, and through it he has found peace with God." Many such letters are received in our office, as, for example, the following from New York City: "My mother wishes me to thank you for the *Messenger;* it helps her in many ways, and the spiritual guidance is a never-ending comfort." From London, England: "Your magazine came to me as a godsend at a time when I needed encouragement. I am an ordained minister." This letter also reminds us that we have more than 20 evangelists and ministers who are enthusiastic readers of our literature. From Australia: "Your magazines are all very good, but the last one was especially comforting to me, as I have been ill. When I go to see my sick friends, I take my *Messenger* with me and read to them from its pages." From South Africa: "I gave my *Herald* to a friend who is also blind. Words seem to fail him to express his gratitude for all that you have done for him. He says he will spend the rest of his life studying the Word of God. It is truly wonderful what the Word of God can do for the blind." From Idaho: "I wish your magazine were three times as large and that it would come every day. I read my last copy three times. Here is a hungry soul that is being fed with the Gospel through your help. It was through reading your magazine that I joined the Church and am now reading my Bible daily."

In church work, as in all other enterprises, there is either progress and expansion or retrogression and stagnation. The work of our Mission for the Blind must not be allowed to stagnate; it must grow and expand its service to our afflicted fellow men. How can you help to promote this work among the blind? It is your work also; you support it with your gifts to missions. You can help by directing the attention of the blind in your community to our literature and by inviting them to attend your church. Send us the addresses of your blind acquaintances so that we may supply them with Braille and Moon type books or talking records. The blind need to know that they are not cut off from the Gospel and that they need not continue to live in sadness, spiritual darkness, hopelessness, and despair.



T. D. Brower
(Deaf-blind)
Sodus Center, N. Y. (a *Messenger* reader)

The establishment of our Library for the Blind is a great step forward in our work. More and more blind are writing to us for books. While it is true that the blind are able to listen to the radio and to attend church services, they nevertheless have many other needs and problems which Christians are able to solve, such as a school for Lutheran blind children and a home for aged blind and deaf-blind. In their ordinary homes many of these are unhappy because they feel that they are too great a care and burden for their relatives. In this connection we wish also to remind our Christians that not all blind are able to find their way to a church edifice. It is a fine Christian service when our sighted Lutherans make it their business to bring such blind to the church edifice for worship. There should be more of this consideration for the blind in our circles. Eventually it will also be to our interest and profit to establish our own printing plant for the blind.

Our seeing Lutherans may also assist the blind in finding employment. Many blind have learned trades such as secretarial and stenographic work, piano tuning, etc. The blind are very capable in their work. We ought further to establish public relations with State commissions for the blind and to visit State schools for the blind, to speak to the pupils so that they may become acquainted with us personally and learn the nature and purpose of our mission, which is to bring them happiness and salvation through the glorious Gospel of Jesus.

The Savior tells us: "Whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward," Mark 9:41. Let us, then, help to expand this blessed work among the blind so that many more may be blessed with the spiritual sunshine of God's love and redeeming grace.

Finnish Sister Synod Makes Progress

The pastoral conference of the Finnish-American Ev. Lutheran National Church convened at Ashtabula, Ohio (Rev. G. A. Aho, pastor), on Jan. 25. On the first day a paper was read by the Rev. Raymond Aho of Toronto on the Lord's Supper. Most of the second day was devoted to a presentation and discussion of a paper on the "Need of Atonement" by Doctor F. E. Mayer of Concordia Seminary, Saint Louis. Dr. Mayer was the invited guest and principal essayist of the conference. His profound, enlightening presentation of a timeless, cardinal doctrine was greatly appreciated by the pastors. Rev. E. A. Heino of Ely, Minn., gave a paper on the Sunday school and Christian education. A paper on the Finnish liturgy was read by the Rev. M. Wiskari of New York City.

In the morning service on Sunday, Jan. 28, four graduates from the Concordia Seminary, Springfield, were ordained to the holy ministry. The candidates and their calls are as follows: William Sippola to Quincy, Mass., Toivo Esala to Cleveland, Ohio, Toivo Miettinen to Virginia, Minn., Eugene Lampela to Rolla, N. Dak. President Aho's sermon was on Acts 20:28. The oath of office was administered by Secretary J. E. Nopola. All the attending pastors participated in the laying on of hands. A Communion service was celebrated in the afternoon, and a preaching service with choir selections in the evening.

The Finnish-American Ev. Lutheran National Church, whose 46th annual convention was held last June, consists of about 7,000 members, 21 pastors and 1 professor. Its rapid early growth was sadly checked by the loss of its school and lack of pastors. A theological seminary was again opened in 1918. It functioned well for five years. But when the Finland-trained professors and several pastors left

the Church to go back to their native land, the situation became very acute. Finally arrangements were made, and a few students were sent to the Springfield Seminary of the Missouri Synod. Later on this institution was adopted as the seminary of the National Church. In 1938 Prof. A. Monto was called to Springfield to instruct the Finnish students in Finnish and in matters pertaining to Finnish work. The Missouri Synod also assisted the Church financially in its Home Mission work. God has signally blessed this Church during the last decade. Twelve of its young pastors are graduates from the Springfield Seminary. The synodical debt of long standing was paid off in 1943. Many pastorates that had been merged on account of the shortage of pastors have been divided into several pastorates. Mission work has been expanded. Gratefully acknowledging the financial help received from the Missouri Synod for its mission work, the Church has decided at the last convention that this help be discontinued. A church-wide offering was begun last fall to raise $20,000 towards a new headquarters building for the Church. Of this amount $18,000 is now realized. The subscription lists of its publications are growing. This includes: *Auttaja*, the official organ of the Church, a Finnish weekly; the *Lutheran Youth*, a young people's monthly magazine, published by the National Luther League of the Church; the *Children's Friend*, a weekly Sunday school paper. A Christian day school, the first one among the Finnish people in America, was opened in Detroit last fall by the Salem Lutheran Congregation. The Rev. F. J. Pies, non-Finnish, a graduate from Springfield, is the teacher and pastor. A church building with a classroom has been bought, 20 children are in attendance, and a teacher has been engaged for next fall.

The need for more pastors is still very urgent. Most of the congregations are small and scattered. Each one is a challenge, and many hold great possibilities, as has been demonstrated in recent years.

The next convention of the Church is planned for June 23—26, 1945, at Ironwood, Mich., as guests of the Zion Lutheran Church (Rev. J. Hirvi, pastor), one of the largest congregations of the Church. The printing house of the Church is also located in that city. A.

The Children of the Resurrection

"Neither can they die any more; for they are equal unto the angels and are the children of God, being the children of the Resurrection." Luke 20:36.

Children of the Resurrection,
They can die no more
Who have worn the stinging thorn,
Smiled at loss, endured the cross,
As He did before.

Children of the Resurrection,
God's redeemed are they
Who have gone, each Easter dawn,
Where the stone, by Him alone,
Once was rolled away.

Children of the Resurrection,
Robed in angel light,
Sing at last of bondage past,
Freedom won by God's own Son,
Risen in His might.

Green Valley, Ill. THEO. A. WEISS

From a Pocket Notebook

When the Royal Air Force Band of London, a very fine musical organization, gave its concert in St. Louis, jointly with the Symphony Orchestra, it presented as the closing number of its program the Toccata and Fugue in D Minor, by Johann Sebastian Bach. The number gave this concert an impressive, a tremendous climax. . . . When the Roswell, N. Mex., young people's society is in normal strength (ten members), it carries a complete Walther League program, talent quest and all. We notice that they had to get down to two members to "cease activities"; but they have recently accepted three new members, young people moving into Roswell. . . . The latest in organizations is the Milwaukee Northside Lutheran Men's Club Dartball League, clubs from twenty-four congregations. They have just published a history of the League (tenth anniversary), a fine booklet of forty pages. There must be something in dartball. . . . At Decatur, Ill., the Masonic Temple has its mortgage and accrued interest of $500,000 settled for $250,000. The Franklin Life Insurance Co. was at the point of foreclosing. . . . "The Four R's" is a film sponsored by the Board for Parish Education through the cooperation of the Southeastern District and Synod's Visual Education Service. It depicts a Christian day school in action during a typical day's program. It seeks to bring home in a convincing way that our Christian day schools can be maintained without unusual financial or membership strength. . . . The fine black and white drawing "Suffer the little children to come unto Me," shown in our last issue, was taken from the title page of a recent number of *Buddies*, a monthly published by St. Peter's Church of Arlington Heights, Ill., in the interest of its members now serving in the Armed Forces. . . . Among the four major-league baseball players who made a tour of the Western Front in February was Mel Ott, who is a faithful member of our Church. . . . While week-ending in Chicago we noted that the daily papers gave fine publicity to the service program for the Chicago stadium on March 11, with Dr. J. W. Behnken presiding and Dr. W. A. Maier giving the main address: "A Call to Repentance." An audience of 20,000 was expected. . . . Church of Peace, in Chicago, the Rev. F. J. T Frese, pastor, has a Service Men's Committee which answers personally every letter received from the boys and girls in military service. . . . The Atlantic District is with all its official strength and with its treasury beginning the establishment of new parish schools. Its Church Extension Treasury has made a loan of twenty-five thousand dollars toward the school of Our Savior's Church in the Bronx. . . . The Central Illinois District now has more than 12,000 subscribers to the LUTHERAN WITNESS. . . . We were just ready to say that —— —— Church, at ——, ——, "uses the fourth Sunday evening of each month to present missionary films showing the work of our Church," when we discovered that the sheet before us mentioned neither church nor town nor State nor pastor. G.

WHEN a man gets in the straight way, he finds there is no room for crooked dealings. — *The Presbyterian.*

Synodical Convention of the Argentine District

From the 1st to the 7th of February, 1945, 28 pastors and professors, two teachers, and 12 delegates convened in Aldea San Juan, Urdinarrain, Entre Rios, to hold the 18th District convention of the Argentine District. The honorable President of Synod, Dr. J. W. Behnken, was represented by Mission Secretary Dr. F. C. Streufert, who addressed the convention in the opening services, using the German language.

President S. H. Beckmann, who presided over the sessions, was re-elected. Other officers elected were: L. Martin, First Vice-President; C. F. Truenow, Second Vice-President; Prof. F. Lange, Secretary; G. O. Kramer, Treasurer.

Of special interest was the presidential report, which showed an extraordinary increase in Communion attendance and in giving during the last two years. The report showed an increase in giving toward self-support of approximately 20% in 1943 over 1942, and of another 20% in 1944 over 1943.

Of further interest are the following resolutions passed by the District: The official church paper of the District, *Der Kirchenbote*, which formerly had a subscription list of only 471, is now to be sent into all homes of the District. The expenses incurred are to be met by freewill offerings. The Spanish section, "El Hogar Cristiano," is to disappear from the *Kirchenbote* and to appear as a separate edition under the name *El Luterano*. 25,000 pesos are to be raised by the District during the next two years to help pay for the erection of Seminary buildings in Buenos Aires.

The suggestion of Dr. F. C. Streufert that the Argentine District prepare to open missions in Chile, Peru, and Bolivia, was received very favorably.

Heavy rains on Sunday, Feb. 4, broke a long drought, but also caused such poor church attendance that evening services had to be postponed to the closing evening of the convention. Double services in German and Spanish were conducted on Sunday, both in the morning and in the afternoon. The pastoral service was conducted Tuesday evening, with a double service in both languages, which commemorated the 25th anniversary of Pastor G. O. Kramer's service in the ministry.

The bold intrusion by the chief of police into the church on Sunday morning seriously disturbed the worship. The chief of police, having received special instructions from the authorities to enforce the use of the Spanish language by the convention during sessions, even attempted to

break up the services in the middle of the German sermon. All following sessions were attended by a member of the police force. This necessitated the use of the Spanish language or of an official translator for all transactions carried out in German and caused such delay that it was feared all business could not be transacted during the allotted time. It, however, served the good cause of awakening many of our people to the urgent need of using the national language in our Argentine Church.

VERNON H. HARLEY

A Group of Lawyers of the Lutheran Bar Association

L. to r., first row: Raymond A. Rempert, Director, Walter P. Altenburg, Treasurer, Arthur A. Maina, President, George F. Scheck, Vice-President, Edward A. Seegers, Director, Otto C. Rentner, Director. Second row: Arthur Kiesgen, Director, Edward C. Maina, William C. Iwert, Egill Anderson, Director, Arnold Schildknecht, Elmore L. Boeger, Emil J. Mueller, Edwin Schiewe, Walter A. Christopher, Frank P. Anderwald, Director

Lutheran Bar Association

The Lutheran Bar Association was started in an unpretentious way. In September, 1944, a meeting was called of fewer than ten Lutheran lawyers, members of the Missouri Synod, who were actively engaged in the practice of law in Chicago. The formation of a bar association was considered. Names of other lawyers of the Missouri Synod were submitted. Another meeting was called, and it was decided to form a bar association comprised exclusively of practicing lawyers of the Missouri Synod in the Chicago area. The name "Lutheran Bar Association" was selected. Officers were elected, application was made for a charter and forwarded to the Secretary of State. On Nov. 29, 1944, the corporate charter was issued by the State of Illinois.

The purpose of the association, as set forth in the charter, is as follows: To promote the interest of the legal profession; to uphold the honor of the profession of the law; to encourage good fellowship among its members; to assist and co-operate with each other in the administration of law and justice and the practice of the legal profession by the exchange of ideas.

Under our by-laws membership is restricted to lawyers who are members of the Evangelical Lutheran Church of the Missouri Synod. There are approximately 65 lawyers of our Church practicing in the Chicago area, and practically all of them are members of our association. Our membership includes men who hold important positions as attorneys and general counsel for railroads, banks, trust companies, and corporations. Most of our members are outstanding leaders in their respective churches. This association is the only one of its kind in the United States, and it is the intention of the association to expand so it will have branches in all the principal cities and centers where lawyers of the Missouri Synod are engaged in the practice of law.

The officers of the association are Arthur A. Maina, President; George F. Scheck, Vice-President; Walter P. Altenburg, Treasurer; Richard R. Klein, Secretary; Otto C. Rentner, Chairman of Board of Directors.

Chicago ARTHUR A. MAINA
77 W. Washington St.

Ministry of Song

The choir of Trinity Lutheran Church in Columbia, Mo., visited the hospitals of the town three times in the fall semester of 1944. One afternoon the University, the Cancer, and the Boone County Hospital and the Granau Convalescent Home heard the Town and Gown Group sing anthems and church hymns in four parts.

The picture below, authorized by Mr. R. J. Connor, administrator of Ellis Fischel, and taken by Miss Minnie Mae Johnson, staff photographer, shows the choir (some were absent), directed by the undersigned, in the midst of a number at the Cancer Hospital. The choir includes girls and boys from Missouri, Indiana, Minnesota, Wyoming, Texas, Oregon, Iowa, Washington, D. C., and two children of the Sunday school.

The choir hopes to continue this happy work of bringing Christian cheer to the patients of the various hospitals. In order to secure audience participation, song sheets are handed out, so that the patients may sing or follow along with the choir.

F. L. NEEBE, *Student Pastor*

Albert Wm. Reese, M. A.,

son of Ehlert and Sophie (Eggers) Reese, was born May 22, 1893, at Luce, Nebr., confirmed by Dr. Theo. Hoyer in Natoma, Kans., 1907, studied at Concordia, Mo., 1908—1914, entered the St. Louis Seminary 1914, supplied at San Saba and other stations in Texas, and graduated at St. Louis in 1917.

Trinity Lutheran Choir and Patients of Cancer Hospital, Columbia, Mo.

Unable to accept a call to Argentina on account of war conditions, he served Burns, Wyo., 1918—1923, Winlock and other stations in Washington until 1926, when he was called to the chair of Latin and German at St. Paul's College, Concordia, Mo. While teaching at Concordia he also served a church near Knobnoster, Mo., 1942 to 1945. Attended summer sessions at the University of Washington in Seattle. Received his A. B. in Education in 1932 and his M. A. in 1936. He accepted a call to Mexico City in 1945 as head of our theological seminary there.

Albert Wm. Reese

He married Emily Schloh of Natoma, Kans., Feb. 25, 1918. Children: Dr. Dorothy Reese Ritzmann, intern at Lutheran Hospital, St. Louis, Ruth, Anita, and Edith.

Race Relations Society Functioning

In its meeting of Sept. 22, held at Emmaus Lutheran School, the St. Louis Lutheran Society for Better Race Relations launched upon the second year of its existence by voting favorably upon a program of study and practical activities submitted for its approval by the program committee. The attendance at recent meetings has attested to a growing interest on the part of Saint Louis Lutherans in the aims and work of the organization, and a short summary of what has been attempted this season may win further friends to the cause of better racial understanding.

On the study side, the members of the society have been endeavoring to learn what racial designations are offensive to the White or the Negro, so that they may avoid these in future and not run the risk of repelling those whom they sincerely wish to attract. To the end that they might learn from someone who has spent many years trying to enter more and more sympathetically into the feelings of those who are hurt by the thoughtless words of their neighbors, Pastor Schulze at the November meeting read a paper on "Racial Designations," which is reprinted in the January issue of the *American Lutheran*. All who wish to avoid everything that may hinder the acceptance of the Gospel by those of another race will do well to read this article.

In an effort to learn what non-Lutheran groups are doing in the way of furthering friendly relations between the various racial groups, the society invited Father Andrews to speak at the November meeting and share his experiences as one of the leaders in the work that the Catholic Church has been doing to promote interracial good will.

In the meeting of Jan. 12 Pastor Schulze discussed at some length Gunnar Myrdal's book *An American Dilemma*. Myrdal points out that the two principles of "liberty and equality" are denied in common life in our United States, however much they may be maintained and fought for in theory. The problem of race, he says, is in the conscience of white America, which realizes that it is not living up to its creed. Our own principal interest, however, is in the Church and its relation to the problem. We must take courage from the thought that in the Gospel we have a power that can lift us up above the practice that we see around us.

At this same meeting Prof. Alfred Rehwinkel was elected first president of the society, succeeding Pastor Schulze, who has been serving as chairman pro tem. Professor Rehwinkel has been an interested and active member from the beginning, and under his leadership the group looks forward to a period of further growth and usefulness. E. FEDDERSEN

Nassau School Receives State Charter

On Jan. 19, 1945, the Board of Regents of the University of the State of New York issued to the Nassau Christian School in Mineola what is probably the first charter given to a "parochial" school in this State. This charter gives our Nassau School an A-1 rating academically in the State of New York.

Since the Nassau School, as a "central" school, had desired incorporation before building operations were begun, a State charter was applied for.

Upon application the State committee's requirements were found to be stringent but adaptable. Among these were the following which have been approved in the Nassau School's setup:

A modern school building. The plans and specifications of the Nassau School, now in process of construction, were reviewed by the State Committee on Grounds and Buildings and accepted by them with emendations. A science or all-purpose room. A proportionate emphasis on physical education with gymnasium facilities and an ample playground. A library room containing a minimum of 800 volumes. The proper emphasis on cultural activities, such as music and art. A predominance of male teachers. A faculty which keeps abreast of all new developments in the field of education and psychology. An approximate maximum of 32 children per teacher. An estimated current expense budget of approximately $110.00 per pupil for the school year.

After five year's maintenance of these requirements an absolute charter will be granted.

The granting of this charter is not only an honor but a challenge which our school is happy to meet in the interest of its children.

Nothing will serve to promote the cause of Christian education more than academically top-ranking schools.

A. W. BRUSTAT

Letters from Readers

MESSENGER OF GOOD WILL IN EUROPE

London. 3/4/45. Our Service Center is doing splendid work. Eighty in the service this morning; all but three were Missouri Synod — very inspiring. No one could tell to what group in the Lutheran

Springfield Missionary Society at Work

Students of the Wyneken Missionary Society are helping Pastor Arthur Wiegert in this field at Oak Hill, 5 miles east of Springfield, Ill. Dr. Neitzel is their adviser

Church these 80 people belonged. I would have thought that 50 per cent Missouri and 50 per cent N. L. C. would have been a good showing for Missouri. Somewhat hesitant, I asked for a show of hands — lo and behold — and did I get a thrill — seventy-seven of the eighty were Missouri Synod. . . .

If I had known the tremendous responsibility involved in this trip, I would not have had the courage to go. Something must be done. . . .

This evening I sat down at a table in a dining room of the Army seating 1,000 at a time, and next to me sat a Missouri Lutheran from New York. . . . Life is full — strenuous — dangerous — but it's glorious to be at work — for the Lord. . . .

Sunday, March 11. No ink, because flying at 27,000 feet permits no ink in the pen. In a few minutes we'll be off for Sweden. . . . Have had interesting full days. Our job in the postwar work in Europe will be *colossal* — but big problems — which, however, we can solve with His guidance. Had a meeting with twelve of our chaplains in London on Thursday. They are doing a fine job. Expect to be in Sweden about ten days. Then on to Paris — Switzerland is doubtful — but we'll likely get to Finland from Sweden. Life here is all coupons and rationing. We've lunched with the Minister from Estonia and with General Doolittle. . . . The American minister to London (Embassy) is a nephew to Dr. Engelder — Mr. Gallman. . . .

L. MEYER

REGRETS

DEAR MRS. MCGANNON
New York City:

The change made in the Portuguese version of "The Titanic Is Unsinkable" was merely a translator's error, made because of his oversolicitous concern for the literary effect of the article. It was not made for the purpose of currying favor with the Catholic Church, for two cardinal principles of the *Digest* are to maintain a completely unbiased attitude toward all religious groups and never to distort facts in order to please any group, religious or otherwise.

"Nearer My God to Thee" is very familiar to most Americans, being a song most of them learned as children. The thought of people singing it as they face death has, therefore, a peculiar poignancy for the American reader which would not be felt by those unfamiliar with the song. The translator chose to substitute a hymn to the Virgin Mary because he thought a slight lapse in historical accuracy would be justified to produce a parallel effect. Admittedly he took far too much liberty in making the substitution, and we sincerely regret the occurrence of the incident. It is unique in the history of our foreign editions, for our policy is to adhere as closely as possible to the original version in making translations.

Thank you for sending us the clipping from the *Lutheran Witness;* as you suggested, we are forwarding a copy of this letter to the editorial committee. We do appreciate the opportunity to make our position clear.

Sincerely,

MERLE CROWELL
The Reader's Digest

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. John Carl Frederick Martin Lussky (d. Jan. 2, 1945), born in Buffalo, N. Y., Nov. 28, 1850, was educated at Martin Luther College, Buffalo, Concordia College, Fort Wayne, and Concordia Seminary, St. Louis. After his graduation in 1874, he served the church at Lyons (now Clinton), Iowa, founded the congregations in Sterling and Hopkins Township, Ill., in 1875, and the congregation in Lyndon (now Morrison), Ill., in 1885. From 1890 to 1917 he labored at Ottawa and near-by Marseilles, Ill., and from 1917 to 1934 as assistant to his son, the Rev. Walter Lussky, who died last September, in Zion Church, Detroit. He retired definitely from the ministry in 1934 at the age of 84 years. From 1935 to the time of his death in 1945 he made his home with his son Alfred in Fayetteville, Ark. He was married in Buffalo on July 11, 1876, to Anna C. Beyer, who died in 1929. He leaves five sons, one daughter, 15 grandchildren, and four great-grandchildren. Funeral services were held in Fayetteville, where his pastor, the Rev. Wm. H. E. Ludwig, spoke on Eph. 2: 8, 9. His mortal remains were taken to Buffalo to rest beside those of his beloved wife.

WM. H. E. LUDWIG

Teacher John F. A. Voigt (d. Feb. 19, 1945) was born April 23, 1868, in Hartmannsdorf, near Chemnitz, Saxony. After his father's death he was taken into the family of the famous printer Johannes Herrmann in Zwickau. He came to America at 14, enrolled in our Teachers' Seminary at Addison, Ill., and was graduated in 1887. He served St. Paul's School at New Melle, Mo. (1887—99), St. Paul's School at Sioux City, Iowa (1899—1911), and St. John's, Detroit, where he taught for 26 years, and on Sept. 12, 1937, was permitted to observe his fiftieth anniversary in office, remaining a member of St. John's also after his retirement. On Feb. 14 he suffered a stroke and less than a week later passed to his eternal reward. Funeral services were conducted at St. John's by the undersigned, and his former pastor, the Rev. G. Claus, preached the sermon on Heb. 13: 7. A teachers' choir sang the hymn: "Oh, how blest are ye whose toils are ended!" Colleagues acted as pallbearers. Supt. S. J. Roth spoke in behalf of the teachers. — In 1890 he was married to Lina Froebel, who died in 1935. Two daughters survive him.

H. PARSCH

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Ordained:

Quin. S. (Feb. 11): *Cand. H. H. Schauland* in Indianapolis, Ind., as missionary for the deaf in Southern Indiana by H. A. Zorn. — *Cand. Luther E. Schwartzkopf* in Hyde Park Church, Chicago, Ill., as missionary in the Southern California District by Louis J. Schwartzkopf. — Rem. S. (Feb. 25): *Cand. Theodore De Laney* in the Barstow Lutheran Church, Barstow, Calif., as missionary in the Southern California District by Richard G. Deffner. — *Cand. Herbert Rohe* in St. Matthew's Church, Pittsburgh, Pa., as pastor for the deaf by Theo. Frederking.

Commissioned:

Rem. S. (Feb. 25): *Cand. Edward May* in Vanport Lutheran Church, Vanport, Oreg., as Conservation Worker in Vanport, Oreg., by F. H. Krinke.

Ordained and Installed:

Quin. S. (Feb. 11): *Cand. Edward Hilst* in St. John's Congregation, Chester, Nebr., by A. G. Degner. — Inv. S. (Feb. 18): *Cand. Nathan Grefrath* in Our Blessed Savior Congregation, Alexandria, Ind., by W. C. Birkner. — *Cand. Earl F. Krupp* ordained in Messiah Church, Grand Junction, Colo., and installed as pastor at Olathe, Colo., by M. E. Mayer. — *Cand. Omar Stuenkel* in Redeemer Congregation, Dayton, Wash., by James P. Maier. — Rem. S. (Feb. 25): *Cand. Wallace Brookfield* in St. Paul's Congregation, Denton, Tex., by P. W. Heckmann. — *Cand. Edward Imme* in Hope Congregation, Tonasket, Wash., and in the Oroville Congregation, Oroville, Wash., by William H. Albach. — *Cand. Erwin E. Vaudt* in St. John's Congregation, near Benson, Minn., by Tr. H. Rehwaldt and in St. Mark's Congregation, Benson, Minn., by W. Walther. — *Cand. William Frederick Wedig* in Our Redeemer Church, Jackson, Miss., by Wm. J. H. Wedig. — Oculi S. (Mar. 4): *Cand. Raymond O. Lassanske,* in Immanuel Congregation, Riverton, Ill., by E. O. Koch.

Installed:

2. S. p. Epiph. (Jan. 14): *Conrad Baumung* in Trinity Congregation, Wordsworth, Sask., Can., by D. Schulz. — Sept. S. (Jan. 28): *W. F. Wolbrecht* in St. John's Church, Seward, Nebr., as professor in Concordia Teachers College, Seward, Nebr., by Pres. I. C. Heinicke. — Inv. S. (Feb. 18): *E. Walter Bellmann* in Immanuel Congregation, Rising City, Nebr., by F. Bangert. — *E. A. Feddersen* in St. Luke's Congregation, Okawville, Ill., by J. Heseman. — *Roland Hafner* in Emanuel Congregation, Parshall, N. Dak., by Walter J. Hintz, on Rem. S. (Feb. 25) in St. Paul's Congregation, Stanley, N. Dak., by A. A. Schmidtke and on the 26th of February in Redeemer Congregation, Berg, N. Dak., by G. Behnke. — *Waldemar A. Thiele* in Redeemer Congregation, Cloquet, Minn., by Alvin G. Fehner. — Rem. S. (Feb. 25): *A. H. Fellwock* in St. Luke's Congregation, near Wood Lake, Minn., by Tr. H. Rehwaldt. — *Walter Strickert* in St. John's Congregation, Chillicothe, Mo., by W. J. Boehne.

Teachers: Inv. S. (Feb. 18): *Martin E. Burroughs* in Zion Congregation, Pocahontas, Mo., by Arthur G. Kuecker. — Rem. S. (Feb. 23): *Elfred Bloedel* in Trinity Congregation, Cedar Rapids, Iowa, by P. L. Bornhoeft. — *Lawrence Pohlmann* in Immanuel Congregation, Hinsdale, Ill., by J. H. Mueller. — *Leonard A. Weber* in St. Michael's Congregation, Richville, Mich., by W. Schoenow. — Oculi S. (Mar. 4): *Cand. Martin Borkenhagen* in St. Luke's Congregation, Wauseon, Ohio, by Carl E. Zehner.

Cornerstone Laying

3. Adv. S. (Dec. 17): Redeemer Congregation, *Portmouth, Va.* (L. W. Blankenbuehler), laid the cornerstone for a new church.

Anniversary

Sex. S. (Feb. 4): Our Redeemer Congregation, *Indianapolis, Ind.* (Wm. H. Eifert), celebrated the 25th anniversary of the organization of their congregation.

Conference Meetings

Pastors':

East Tennessee, Apr. 9 (10 A. M.), Nashville. Sermon by J. H. C. Sieck Apr. 9 (8 P. M.) — Holy Communion. Brethren are reminded to bring copy of "Affirmation." Adjournment Apr. 10, afternoon. Announce.

PASTOR G. H. BIAR, *Sec.*

Southeast Missouri, Apr. 10, 11, Tilsit, Mo., Pastor H. J. Strickert. Communion service at 9 on Apr. 10. Sermon: John H. Deye. Practical exegesis of Rev. 2:8-11: O. Hemmann. Hermeneutics: H. Bruss. Prayer in General: Wm. Wittrock. Rev. 2:12-17: R. Borth. Separatism Demanded by God's Word: L. F. Dippold. Persecutions under Marcus Aurelius: Predoehl. Biography of a Church Father: H. Teske. Absence or presence to Rev. H. J. Strickert, R. 2, Jackson, Mo.

THEO. C. PREDOEHL, *Sec.*

West Park Region, Apr. 10 (10 A. M.), 11, Vergas, Minn. 2 Thess. 1:9-12: A. Cloeter; chap. 2: A. C. Seltz; chap. 3: E. Steinhorst.

Matt. 10: E. J. Dreyer. Why Should Y. P. S. be Associated with the Walther League? R. L. Bode. Valparaiso Visitors' Conference: P. Schumm. Sermon, Luke 7:11-17: E. W. Baumann; reviewer of sermon: H. L. Sprengeler. Church Discipline: A. Bartz. The Communion Service: E. Hansen. Personal Mission Work: R. G. Troeger. Synod's New Handbook — Are Synod's Rules Binding? A. Agather. Sermon: H. Wood.

A. A. DREVLOW, *Sec.*

Yellowbank, Apr. 10 (9:30 A. M.), 11, Dumont, Minn., A. Gierke, pastor. Papers by: Hartman: Hosea. Hallstein: Augustana, XVI. Albrecht: Tit. 1:9 and Church Fellowship. A. Gierke: Review of *Toward Lutheran Union*. Sermon study: A. Affeldt. Discussion of the Doctrinal Affirmation. Pasche: Road to Success and Improvement. Pastoral sermon: L. Rosin — H. Sporleder.

JOHN ZIMMERMANN, *Sec.*

Northern Illinois, Apr. 10, 11, Grace, Chicago, Pastor G. Elbert. Communion service Tuesday evening; speakers: H. J. Wunderlich, O. Arndt. Papers: Titus 1:8 ff.: F. Frese. Sin against the Holy Ghost: A. Dahms. Divine Efficacy of Holy Scripture: T. Nickel. Postwar Problems and Rehabilitation: M. Piehler. *Baptizein* — Etymology and Scriptural Usage: A. T. Kretzmann. Minding and Mending the Home Front — The Congregation: H. Oldsen.

DANIEL E. POELLOT, *Sec.*

Minnetonka, Apr. 10 (2 P. M.)—12 (noon), Concordia College, St. Paul. Papers: Peter's Pentecost Sermon: Geske. Voting Membership: Werling. Sunday: Graebner. Hebrews: Hoffmann. Rom. 4:5: Bouman. Sermon: Weseloh (Dressel). Conference address: Prof. Streufert (B. O. Streufert).

R. A. RITZ, *Sec.*

North Ohio, Apr. 10—12, Zion, Prospect and East 30th, Cleveland. For lodging notify Pastor C. Schuknecht. Conference service by Pastors Bregitzer and Klemp.

ARTHUR ZIEGLER, *Sec.*

East Park Region, Apr. 17, 18, Immanuel, Eagle Bend, Minn. Exegesis: Pastoral Letter: G. Eschenbacher. The Pastor and the Cure of Souls: N. Madson. Doctrinal Affirmation of the Missouri Synod and the A. L. C.: E. A. Dicke. Controversy on Christ's Descent into Hell: H. J. Krieg. *Die Rachepsalmen:* W. Rohe. When Peace Comes: A. P. Klausler. The Pastor at Work on the Postwar Battle Line. — The Rehabilitation of the Christian Home. Communion service Apr. 17, evening. Speakers: L. Thaemert or K. Heuchert. Absence or presence to Pastor R. E. Lehmann, Eagle Bend, Minn.

HUGH J. KRIEG, *Sec.*

North Park Region, Apr. 17, 18, Our Savior's, Crookston, Minn. Life and Mission Work of Peter: H. E. Bartsch. The Hymn in the Service: L. W. Koehler. The Samaritans: A. Koslowsky. Ps. 19: J. W. Ott. The Pastor and His Young People: M. Wentzel. Comparison of Modern Biblical Translations: C. J. Nissen. Pastor as Marriage Performer: J. W. Stehr. Communion service: N. Seebach (J. W. Stehr, O. Sylvester).

J. W. OTT, *Sec.*

Notice

Anyone knowing of Lutherans who have moved to Vanport City, Oreg., or who have gone West to work in the Kaiser Shipbuilding Industries in the Portland, Oreg., area, kindly notify

EDWARD C. MAY, *Pastor*
10909 Meadow, Apt. 8737
Portland 17, Oreg.

Wanted

By mission congregations on Isle of Pines 100 *Ev. Luth. Hymn-Books* in usuable condition, either with or without notes. Will pay shipping expenses. Please write

REV. GERHARDT RUSCH
Box 1361, Nueva Gerona
Isle of Pines, Cuba

Anyone having a *reed organ* in good condition and/or a *Communion set* for the new church and service center at Anchorage, Alaska, kindly write the undersigned. We will gladly pay freight.

REV. G. E. NITZ
Box 1624, Anchorage, Alaska

Request

Please send names and addresses of Lutherans moved to the Richland-Hanford, Wash., area to

REV. R. E. JAECH
Parkview Homes, Apt. 4
Kennewick, Wash.

Extension of Call

Rev. Th. E. Hoelter having declined the call to the vacancy at Concordia College, Edmonton, the Electoral Board for that institution has now extended the call to *Rev. L. W. Koehler*, B. D., of Winnipeg, Manitoba.

ARTHUR APPELT, *Secretary*
for the Electoral Board

Tourists Coming to Mexico City

will be glad to know that English services are conducted Sundays at 10:30 A. M., at our mission at Chopo 154. Phone: Q-05-30; telephone system, "Mexicana." Such as are planning to attend the Summer School of the National University would do well to enroll soon, since there is a limit as to the number of foreign students.

REV. B. J. PANKOW
Chopo 154, Mexico, D. F.

Available

For sale, cheap, 22 *church pews*. Correspond with

REV. R. T. MUELLER
Bouton, Iowa

Have at disposal 35 of the green tune edition old *hymnals*, which we would like to pass on to some mission station willing to pay the postage. Address inquiries to

L. E. MUHLY
Box 13, Colton, Calif.

The Following Committees

have been appointed by the undersigned in compliance with Synod's resolutions:

Committee on Intersynodical Relations
(Synodical Conference)

Rev. Herm. Harms, Rev. J. H. Meyer.

Chinese Term Question

Rev. P. G. Nau, Rev. Curtis C. Stephan, Rev. L. T. Buchheimer.

Committee Re Version of Spanish Bible to Be Used in Our Work in North and South America

Dr. Theo. Graebner, Prof. A. W. Reese, Dr. J. T. Mueller, Rev. T. W. Strieter.

Committee on Doctrinal Unity

Dr. W. Arndt, Dr. J. H. C. Fritz, Prof. W. A. Baepler, Rev. F. H. Brunn, Rev. W. H. Jurgens, Rev. Geo. J. Meyer, Mr. J. C. Wegner, Mr. Herbert W. Knopp.

Committee to Re-Examine the Rules of Procedure for the Board of Appeals

Rev. Albert Bernthal, Dr. E. Koehler, Rev. W. D. Oetting, Mr. M. F. Lobitz, Mr. Paul G. Kuntz.

Board for Higher Education

Reappointed: Dr. H. A. Grueber, Pres. M. Walker, Mr. S. J. Roth; newly appointed: Mr. Edgar Buenger.

Literature Board

Reappointed: Rev. A. Doerffler, Rev. W. H. Elfert, Rev. W. E. Hohenstein, Rev. Otto Nieting; newly appointed: Mr. Wm. A. Kramer.

Board for Missions to the Blind

Rev. C. J. Engelder, Rev. Louis Henze, Rev. Victor Mennicke.

Reviewing Committee to Study the Proposed Synodical Handbook

Rev. H. Harms; Rev. W. F. Lichtsinn; Rev. M. W. H. Holls; Mr. Herbert F. Kuenne, Baltimore, Md.; Mr. Edward Jaeger, Chicago, Ill.

J. W. BEHNKEN

Changes of Address

Rev. Herbert F. Bohlmann, 415 S. Wildwood, Kankakee, Ill.
Rev. Wallace M. Brookfield, 1014 Panhandle St., Denton, Tex.
Rev. Theo. De Laney, Box 232 Barstow, Calif.
Rev. M. P. Dreyer, Auburn, Nebr.
Rev. Roy E. Guelzow, 1021 Chestnut St., Columbus, Ind.
Rev. Ross E. Haupt, 2383 Greenwood Dr., Richmond, Calif.
Rev. P. W. Heckmann, 2109 Tierney Road, R. 4, Box 588, Fort Worth 5, Tex.
Rev. Edw. F. Heinicke, 704 N. Division, Creston, Iowa
Rev. F. Helmstetter, 650 Forest St., St. Paul 6, Minn.
Rev. Victor Herrmann, 4991 Vista Place, San Diego 4, Calif.
Rev. Lymon E. Jones, c. r. m., 110½ E. Danaher St., Ludington, Mich.
Rev. Paul Kaiser, Box 515, Burkburnett, Tex.
Rev. Paul H. D. Lang, 110 Seale Ave., Palo Alto, Calif.
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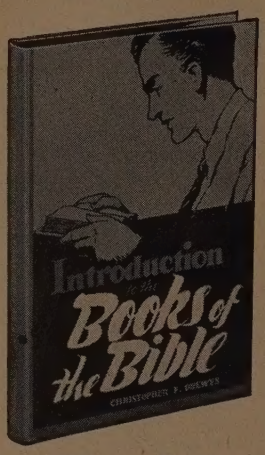

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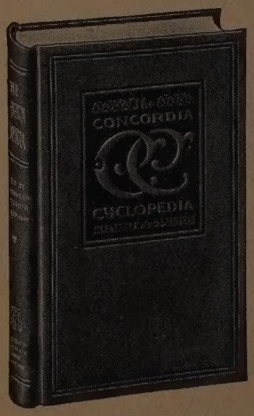

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